

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY: ITS SCIENCE, AND ALLIED SUBJECTS.

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INTERESTING REPLY TO CRITICAL LETTER

FROM HIS BROTHER.

BY C. C. CONROY.

Your expected and very welcome letter was duly received, I shall first answer the printed part, written by Bishop Hadley, and take his four divisions and attempt to answer from my view point.

1st. Take away God, and this world is unintelligible.

2nd. Take away God, and human life is a melancholy puzzle.

3rd. Take away God, and each human existence drifts like a frail bark which has been cast loose from its moorings and is at the mercy of the waves and currents of the treacherous sea.

4th. Take away God, and death hangs over our life's end, like a dark and heavy curtain, hiding we know not what, extinguishing hope, and tempting perplexed mortals to give themselves up to this world when the world is bright, and when it is dark to lift their hands against their own lives. Bishop Hadley.

Just why you sent me this Bishop Hadley's crazy get off is more than I can understand. You nor no one else ever heard me deny the existence of an all ruling power, although I am free to admit my weak brain cannot grasp when time began, or the end of space, neither can I make and place a God, and cannot even understand the other fellow's God, formulated to extort money from the ignorant by working him up to a frenzied pitch when the sheekles cometh not, for be it known "The lord Loveth a cheerful giver," so they say. Were I hypocrite enough to enter the religious business from a commercial standpoint I think I could throw out something better than Bishop Hadley did, to extort from the ignorant some of their hard earned money.

Referring to Bishop Hadley's sayings; if you or any other human being can get before suffering humanity any proposition more unintelligible than the Christian God, in the name of purgatory what is it?

1st. Three persons in one. Can you understand that?

2nd. Holy Ghost. What tangible meaning has that?

3rd. The son is as old as the father. Can you or any one comprehend how that can be? Priest and preacher explain often where their God is. He is everywhere. In the grass that grows, waving golden fields of grain, the tree and busy bee, and all that nature is, combined is God. That being true Christian mad hell is not exempt from his presence. From the Christian view point he gets so angry he does things an incarnate fiend would shrink from; he lets nations go to war, and both pray to him, and he simply stands back and sees the frenzied fiends slaughter by the hundreds thousands fathers and brothers of dependent women and children, thereby causing untold suffering, and on one occasion Joshua and the Christian God stopped the sun, while the slaughter went on. I expect he must have been short on kindling wood for Hell at that time.

Japan, which takes me back to a pagan race, is not asking for the sun to stand still, neither are they praying; simply keeping their powder dry and using big guns and modern methods and whipping out this great Catholic nation, who carry a figure of their blessed Virgin with them to battle and do a whole lot of praying to some imaginary fiendish combination of impossibilities, (according to the Christian religion) and right here it would be well for you to look up this part of the history of your Tutelary God. Go to the Encyclopedia Britanica and read under

the head of Mary or Virgin Mary, and see what history there records. Roman soldiers and the old man Joseph played well their parts, and this same comely maid after being betrayed and deserted by her betrayer, (Holy Ghost) then naturally clung to Joseph, she knowing he had a wife and children. So far as Joseph was concerned he never worried after the head God and the Holy Ghost appeared unto him in a dream and said to that worthy, "fear not that which is conceived by Mary is of the Holy Ghost," so from that time to this, a dream has once and for all settled for the world a part of a trio that Bishop Hadley now fears to give up.

It was a Roman Soldier who did the trick, and if it is as the Christian claim, I am, oh, so sorry, that woman, who is the very foundation and bulwork of all we have in this world that is pure and holy, should so far forget the high and holy mission, and condescend to Joseph's weakness, which seemed to be on a par with Mary's first betrayer, only he did not abandon her as the first did, if he did abandon his first wife and children.

Mary had six other children by her enamored old deserter and this disgraceful story woven around a prophesy of King David, is the only evidence the honest thinking mind of the twentieth century must pin his faith to, or have the finger of scorn pointed at him, and further receive from the clergy utter damnation when they see the easy fat living which they are wringing from the ignorant dwindling who cringe at their domineering manner. We should have the spirit of Patrick Henry, who uttered when he signed the Declaration of Independence—"Give me liberty or give me death."

Why don't those smart ones tell us where the end of space is, when they make and try to place such an unnatural God in such an unnatural way? And so Hadley fears to let go! Well, no wonder. He sees not only bread and butter, but good old wine gone also. While he might be called upon to perform the sweat of the brow act. To me life would be worth the living if no Christian-made fiendish God was the Creator of me' and all my woes, and a dread inborn feeling and more pounded in by this nightmare of a fiendish religion. Hear my prayer:—

"Oh thou who didst with pitfall and with gin

Beset the road I was to travel in,

Thou wilt not with predestined evil round

Enmesh and then impute my fall to sin.

Oh thou who man of baser earth did make

And one with paradise devise the snake,

For all the sins wherewith the face of man is blackened

Man's forgiveness give and take.

And if he

will not meet me on these grounds,

Then, indeed, is human life a melancholy puzzle."

I'd rather be cut loose ten thousand times, to gracefully ride the tempestuous and mighty waves and when overcome, sink silently to the bottom of good Mother ocean; there to rest in peace forever, than to be moored to some dock, or worse a rock-bound coast where angry waves, like a Christian's angry God, would buffet and beat with relentless fury a frail craft constructed and tied to a dock, or rock, by some one knowing its inevitable fate. Who, I ask you, would be to blame? the boat or the Creator of ocean, wind and dock. And with securely tethered boat, as per the Christian plan the creator would laugh and dance in ghoulish glee, knowing certain destruction would surely come. We mortals are the boat; for Heaven's sake turn the boat loose and let us float easy and free Embraced by old Mother sea And when the storm-king commands us to descend

We could peacefully sink, knowing

this would be the end.
(I would rather get water soaked than scorched.)

What shall I say of this last paragraph? It is the worst one of the four. Death is inevitable. It is as necessary as our birth and comes in the natural course of events. I came not of my own volition and that power that sent me will take me as all we know is the golden bridge of life "from gloom emerges and on shadow rests."

We may hope by and through the Golden Rule given to the world by Confucius, a heathen of pagan times, who lived 500 years before the man part of the Christian God was thought of, and so you can, on all four counts, take away the Christian God if you will give, or rather leave me the Golden Rule of the Pagan philosopher, and I can work out my own salvation.

People born to this sphere come into this existence as savage as any animal, and by hard training some have the animal propensities partially eradicated, and when born to some other condition we will land on that Golden Shore, with entrance through pearly gates, studded with diamonds and emeralds and costly worldly gems, and walk up to the great "White Throne" not yet thoroughly understood. Having used up all the worldly dross on the gates and streets, there is nothing left for those emerging from Paganism, to Christianity, to embellish the throne with and, so I hope their souls may be the purer for omitting any further lies along the line of heaven making. I just think there will be those to receive a new recruit there, similar to our reception here, according to a divine plan, that you and I and Bishop Hadley know no more about than we did our advent into this world, or than we do of the end of space, or when time began, or when the heavens shall be "rolled together as a scroll" and time folds its wings and ceases to be more.

(To be Continued.)

Character In Building.

Every race and every age unconsciously write their character in the buildings which they erect, in the kind of furniture they put in them and the kind of streets on which they place them. If a great American city were buried 2,000 years under a mass of ashes, as Pompeii was, and was then excavated, it would be plainly seen what manner of people had lived in it.

Our skyscrapers and tunnels and mechanical conveniences would show how ingenious we were and how our laws permitted every man to build without regard to shutting off his neighbor's sunshine; they would show how we did business and how we cared chiefly for saving time and making money. Our city would show that we cared less for beauty than men did in former times. It would show that a few people were as rich as kings and lived in palaces, but that there were hundreds of thousands who were living in crowded tenements like ants in an anthill. Our school buildings would show how we cared for education and our churches would indicate our manner of worship. All our good and bad qualities would be revealed by the things we had made, even if all the books about us had perished.—St. Nicholas.

Be Like The Sun.

Be like the constant sun and shine;
Be like unfermented wine;
Be like rosy morning's glow;
Be like light on drifts of snow:
For all this means your mind of cheer
Will scatter joy throughout the year.

Fulfil your duties with a smile;
When over-tired, rest a while.
Speak gently both to friend and foe;
'Tis better thus though life to go.
For all this means your mind of cheer
Will scatter joy throughout each year.

Helen Van-Ankerson.

GOD AND THE NEW RELIGION.

BY DR. LYMAN ABBOTT.

Comment is being made to-day on the new religion, the keynote of which Dr. Lyman Abbott sounded in an impressive address in Appleton Chapel, to Harvard students.

Science and the outcrochings of the human heart form the basis of the new religion.

"I wonder," he said, "if you students in Harvard will understand me when I say that I no longer believe in a great first cause. The newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature.

BIBLE NOT ULTIMATE.

"I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid, but a God who is closer to us than hands or feet. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature, not a creation.

"No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now. For three years the clouds broke and the light flashed through. Then they closed again.

"Yet God has a personality. We recognize it as we recognize the personality of a Titian or an angel. Only God is always working, always creating, whereas their work is done. God stands near us. The mother of a deaf, dumb and blind child gives her daughter one, two, three gifts without being recognized. Finally there breaks through the child's intelligence the fact that these gifts, so kind, so loving, spring from the same source. It feels the mother's hands and face, then throws its arms around her neck and kisses her. Even so we, ever in the presence of God, come to realize his proximity and love. God makes for good, man's progress is a progress upward, each day is better than the first.

A NEW BELIEF IN GOD.

"God is not the absentee God that we have had pictured to us for so many years. At the reformation, Martin Luther did away for all Protestants with the ecclesiastical Caesar which controlled the minds of men. He took away the mediary between man and God. There was no longer a priest to interpret what God was. In place of this he left an absentee God, which is no better than the former. He formulated a God who was to be found in the Bible. Nowadays that belief in the infallibility of the Bible as the only word of God has been destroyed. People are realizing that God's nature is not sealed within any book. Present-day Christianity is a belief in a God, which is revolutionary. It believes that the belief in God is a growing thing. It believes that God is an ever-existing, undying energy of the universe, that is ever working with a strong and consistent purpose for good."

Reform.

Evolution builds reform,
As seasons with their storm,
To fit the earth for bringing forth
its grain,
Environments with fate,
But utilize the state,
Of soul which round, becomes—
thru tears and pain.

MARY J. SCOTT.

Wonderful Results In A Seance With A Willis.

Recently my way led me to Cincinnati, and I went to see Mr. A. Willis, a materializing medium, and had a sitting with him. He said that in all his experience he never had a seance like that one, and when we thanked the spirit friends I promised them I would write to THE SUNFLOWER, describing what we had seen.

To make the matter plain I will have to explain a little about myself:

About six years ago while I was on a visit to Buffalo, there were strange manifestations. I did not know the meaning of the peculiar feeling, but I was not afraid and loved to have them come again, for it seemed as though I was going to that beautiful land above, and that they were always with me, ready at any time to serve me, and did a great work among my friends. I then went to Lily Dale and learned more about the work.

THE SEANCE.

When we were ready to begin the seance, the first spirit that came gave the name of Harry Archer, and then came E. V. Wilson, who was the one I had promised to write to THE SUNFLOWER, as he said he was giving what had never been given before, and wanted THE SUNFLOWER to report it. Then came a spirit by the name of John Morris who was to help with the work.

We stood before the cabinet, facing it, and there came a beautiful face from the center of the room, that lighted it so we could see the light from behind us coming nearer, and the face came over my left shoulder until it came right up to my face. I could plainly see the eyes. The face, which was that of a young lady, went to the curtain and disappeared, and then came the faces of Harry Archer, Dr. Maxwell, E. V. Wilson, and John Morris. John Morris sent his love to THE SUNFLOWER and said the manifestation was given for THE SUNFLOWER.

The faces were all perfectly plain, seemed as though they were alive, and seemed like a full moon—all luminous and full of beautiful lights. They looked something like a picture as they were flat, but were alive for they would talk to us and we could see their eyes move. In another way it looked as though they were engravings on a large plate, all covered with lights; but I can say they were all living, and it was a "living picture" that I will always see.

MRS. JULIA NEWMAN.

The Good of a Lemon.

The juice of a lemon in hot water on awakening in the morning is an excellent liver corrective, and for stout women is better than any anti-fat medicine ever invented.

Glycerine and lemon juice, half and half, on a bit of absorbent cotton is the best thing in the world wherewith to moisten the lips and tongue of a fever-parched patient.

A few drops of lemon juice in plain water is an excellent tooth wash. It not only removes the tartar, but sweetens the breath.

A teaspoonful of the juice in a small cup of black coffee will almost certainly relieve a bilious headache.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a teacupful of warm water. This removes most stains from fingers and nails and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

Lemon juice (outward applications) will allay the irritation caused by the bites of gnats or flies.

When men grow virtuous in their old age, they are merely making a sacrifice to God of the devil's leavings.—Swift.

There is no being anywhere
That shares not God's love and care.

LILY DALE NEWS.

Mrs. Helen Reilly has gone to Buffalo for the winter.

Nellie Warren has gone to Wellington, Ohio, for the winter.

Mrs. Gates and daughters have gone to Westfield and Brocton for a visit.

G. W. Fuller has bought the Steinbach cottage, better-known as the Nelson, on North street.

Mr. and Mrs. Lynn Nutting and son spent a few days on the grounds. They are located in Dunkirk.

Mrs. Phillips, Mrs. Frank Fuller's mother, has returned to her home after an extended visit here.

J. S. Starr has been in Buffalo for the past week, and Earl and Roy Turner have also gone to Buffalo.

A letter from Mrs. Reed of Little Valley states that Jean Reed has been quite sick but is now improving.

T. B. Waite arrived home after an extended visit to Rossburg, Pa., suffering from pneumonia. He is being cared for at Mrs. Dederick's.

Mrs. Hyde spent Sunday in Jamestown and applied the doctor's vacuum treatment to Mr. Cornell, who is rapidly improving under it.

A letter received from Jacob Wright informs us that they arrived safely at Santa Barbara, Cal., and are pleasantly located for the winter at 1409 Bath street.

Mr. and Mrs. A. Normann left for Lake Helen the 15th. A card received from Cincinnati announces that they arrived that far safely on their journey. Letters addressed to them either at Lily Dale or Lake Helen will reach them.

Ernest Cawcroft, who will be remembered by many of the visitors to Lily Dale, was admitted to the bar at the recent session in Syracuse. He has been a visitor here for a number of seasons, and has acted as reporter for the local papers. The best wishes of all the people will go with him in his new calling.

The weather man has favored us with all kinds of weather. Snow, rain, sunshine and shadow. The deep snow is holding off pretty well this fall and we live in hopes that winter will not be so long as it has been before when snow fell early and stayed late.

We have to chronicle two accidents this week. Mr. Raymond, a young man of about twenty, while duck hunting, accidentally shot himself through the fleshy part of the left arm, the charge of shot fortunately missing the bone and inflicting an ugly wound. Dr. Hyde dressed the arm and sent him to the Brooks hospital in Dunkirk, for treatment.

Richard Bard had the misfortune to fall through a defective floor in his barn loft the 18th and was quite severely injured. He stepped on a loose plank, falling through to the floor below, a distance of about nine feet, the plank falling on him, striking him in the small of the back. He was picked up unconscious, but rallied nicely, and at present writing is resting as well as could be expected. No bones were broken, but it has not yet developed whether there are internal injuries or not. Dr. Duke, who is in charge, does not think there are any, and looks for a speedy recovery.

THE CONFERENCE

A very pleasant and interesting meeting was held Sunday evening at Mrs. Seymour's. The subject, "Freedom," brought out many unique ideas. All are invited to attend conference next Sunday at the Sunflower cottage, Subject, "Does a man own his knowledge?"

He Knew His Man.

During the battle of Waterloo there was a panic in Brussels. It was reported that the allies were beaten and people were flying in all directions. The Duke of Wellington's cook went on quietly with his duties. He was begged to save himself, but replied, "I have served, my master while he fought a hundred battles, and he never yet failed to come to his dinner."

Thanksgiving is a good time to show your love for your neighbor—every day should be a thanksgiving day.

Every Boy Should Read This.

The following from a Western paper, holds good in the East and could be read with profit by some young men you and I know: "A boy stands on the street corners smoking cigarettes, using slang, becoming an adept in the finesse of polite swearing, making remarks about all the women that go by, and telling exactly where old Tom Smith misses it in the management of his business affairs. He dotes on the appellations 'June sweetener,' 'tough,' and 'peachereno,' applied to him throughout the community. His conduct is connived at by the witless girls of the town on the road to 'God-knows-where'; he is dubbed the 'proper stuff' by his associates, while the younger prodigals look upon his reputation as a consummation devoutly to be wished. After a little there is an opening in the firm of Stoddard and Stoddard for a promising boy, offering a good salary to start on. But our young 'peachereno' doesn't get it. No, sir; he doesn't get it; and he can't understand why he, of all the young men around about, should not have been approached with that proposition at least three days before anybody was thought of. Miserable, incorrigible fool! Poor, wretched, w'y-headed, incapable, with distorted conceptions of life! What hath a business house to do with thee? Or why should a respectable institution of whatever nature covet thy presence? Boys: Business men of of your own town know you better than your own parents do. Their eyes are on you when you are least aware. You may slip away from your old mother, who is busy with her knitting; you may dupe and deceive your best friend; you may elude the watchful eye of your teacher; you may trifle with the confidence of your Sunday school superintendent, but you can't fool the business men of your town when they have a position to be filled."

RESOLVED.

BY HELEN O'SULIVAN DIXON.

Tonight across the vast solitudes of heaven the angels bear something, give it, silently to God.

At this same instant, angels cross the vast solitude of heaven, touch earth, leave something coming from God.

That for which the gates of heaven have opened, does it suffer over there, far from all this that it loves? Who hath waited to take it in? With what doth it now bide? That which hath been left, that which hath leapt in the breast of things invisible, that over whose velvet lips the soft breath of angels hath swept, what may it become among us? Are the flowers that bud over there more beautiful than those here below? Do diviner sunsets tremble along the line of scarlet and amber that divides us? Doth the white violet breathe out sweeter fragrance over the stream that flows by the great throne? Over there, doth one tremble on the strange threshold of things uncomprehended? Is the twilight as soft? And the dawn? The even-song the same? Is love faithful, and friendship fast? Doth that thread of gold which dreamers call Faith, get black and cold and broken?

Thou hast not yet told me!

All this that I know—the white dew of the morning which sleeps in the bosom of the rose—the first and last kiss of a mother—the benediction of all that is pure—are more than mysterious, more divine than that fragile thing left here by the angels—than that they have borne away.

Courage.

Continue the song that your lips begun
When the road was fair and bright
With a word of cheer in a cadenced run
You can battle the bogey Night.

And a brave song sung to the heart afraid
Dissembles the doubts and fears;
For the shadows of perils pall and fade
When a singer of songs appear,
Stacy E. Baker.

Low Rates for Thanksgiving.

On November 29th and 30th the D., A. V. & P. R. R. will sell excursion tickets to points not exceeding 150 miles from selling station, good returning until Dec. 4th. 2t

Read THE SUNFLOWER.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, November 12th, at First Spiritual temple, Prospect and Jersey St., Dr. Austin spoke on the subject, "Telepathy and Suggestion." He also related instances where the demonstrations pertaining to the same, had been proved correct. Sunday evening a large audience was present and listened to a very interesting lecture regarding the planet "Mars," its inhabitants and condition, development, etc. The discourse was very instructive and was listened to with marked attention. Dr. Austin will be with our society November 19th and 26th. Mr. E. J. Chase, at the close of lecture, gave a few psychometric readings, from articles laid on a table.

Ladies Aid Society, connected with the First Society, gave a card party Friday evening for benefit of the church, a goodly number was present. Prizes were awarded the winners. The party was a success. A bountiful supply of refreshments were served, and excellent coffee, furnished and served by Mr. R. H. Hoyt. Much credit is due the Ladies Aid Society for their efficient efforts which attained the successful results.

Mr. and Mrs. E. J. Chase of 241 E. Eagle St., visited our church Sunday evening November 12th, to hear Dr. Austin lecture. Mr. Chase informs me that near or about December, after returning from his vacation, they will open a hall to give lectures, readings, and spirit messages. The hall will be opened free to all, and anyone desiring to affiliate as workers to help the cause, are requested to call at 241 E. Eagle St., and make it known.

Mrs. Amanda Coffman, of Grand Rapids, Michigan, will serve this society during December and January. Mrs. Coffman did efficient service for our society last January, and we will be glad to welcome her again.

ADDITIONAL BUFFALO NOTES.

The audience at Harmony Circle's regular meeting Sunday evening, November 12th, taxed the capacity of Keystone Hall, 351 Main St., almost to its limit, and a more attentive gathering never greeted a spiritual meeting. It speaks for itself the high appreciation of the grand work of our mediums, Mrs. DeWolf and Mr. Chas. S. Hulbert, our speaker and pastor. The lecture was intensely interesting. The Indian control, Miss Gray Light, voicing spiritual truths in such plain terms as to be intelligible to the most skeptical. Bringing the spirit world into close relationship to our material plane with such beautiful illustrations as to make us anxious to join her in her spirit home. Mrs. DeWolf's messages and tests were well given and readily recognized. She is rapidly coming to the front as a great platform worker, as well as a conscientious advocate of the cause she so dearly loves. Gray Light, then Mr. Hulbert, followed with tests to those who had never received a test at a public meeting. The tests were all recognized. The cause seems to have awakened great interest in our fair city. As all regular meetings report large attendance, perhaps we are getting the over-flow from the revival now being held by the Protestant churches. Friends of Harmony Circle will please bear in mind the date of our entertainment, Saturday evening, November 25th. We have such entertainers as Mr. Bonnell of Lily Dale minstrel fame, Mr. Allen and family, and a host of others. Come early and get a seat.

Mrs. KITTIE OLMSTEAD, Secy.

Our Methodist minister, Bro. B. F. Austin, is drawing the house full to overflowing at the Temple. He lectured on "The planet Mars," Sunday night, November 12th, and the hall was filled from platform to front doors. The Temple Society is now in a flowering condition.

J. W. DENNIS.

"The fearful and the unbelieving" are condemned by the scriptures and rightly are classed among those who are cast down. You have no right to doubt the spiritual self that is ever striving for the Godlike, and you have no reason to fear anything save sin. It is a Divine injunction: "Be strong, and again, I say unto you be strong."

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Miss A. McHenry, Excelsior Springs, Mo.

HEALERS.
Mrs. Frank E. Ellwanger, 1729 Willington St., Philadelphia, Pa.

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FAITH.

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I will not doubt, tho all my ships
at sea
Come drifting home with broken
masts and sails;
I shall believe the Hand which
never fails
From seeming evil worketh good for
me;
And tho I weep because those sails
are battered,
Still will I cry, while my best hopes
lie shattered,
"I trust in Thee."

I will not doubt, tho all my prayers
return
Unanswered from the still, white
realm above;
I shall believe it is an all-wise
Love
Which has refused these things for
which I yearn;
And tho at times I cannot keep
from grieving,
Yet the pure ardor of my fixed
believing
Undimmed shall burn.

I will not doubt tho sorrows fall
like rain,
And troubles swarm like bees
about a hive;
I shall believe the heights for
which I strive
Are only reached by anguish and by
pain;
And tho I groan and tremble with
my crosses,
I yet shall see, thru my severest
losses,
The greater gain.

I will not doubt: well anchored in
the faith,
Like some stanch ship, my soul
braves every gale,
So strong its courage that it will
not fail
To breast the mighty unknown sea
of death,
Oh, may I cry when body parts
with spirit,
"I do not doubt," so listening worlds
way hear it,
With my last breath.
Ella Weeeler Wilcox.

THE MENTAL ASPECT.

True education consists in the
discipline and culture of the mind,
the control over gross appetites, the
holding in check of violent emo-
tions, the subjugation of all animal
feelings. These are all essential to
the well-balanced mind. The individ-
ual who suffers from violent moral
or mental emotions cannot be con-
sidered a truly educated person.
For the enlightened mind will
refuse to permit violent emotions
when conscious of the injurious
effects from the same.

When we look about us and see
the great mass of people who are
discontented we cannot help but
appreciate the necessity for a change
of the mental state. The real cause
of this depraved condition is lack of
knowledge on the part of the aver-
age individual as to the method of
controlling his mental machine.
What good would our modern
improvements be to the man of a
savage tribe? He would not know
the methods of operation. So it is
with the man of today who has
inherited a highly organized brain
that has received no self-discipline
culture.

What is needed is education
along the lines of mental culture.
Discontent must be replaced by
content. The fact must be impress-
ed that the future health depends
upon the ascendancy of mind over
body, or in other words, in order to
establish wholesome habits of wis-
dom and temperance, our moral
feelings must predominate over the
animal. There must be a cultiva-
tion of the subjective mind.

May I call your attention to a
beautiful life where worry, anger
and fear does not exist? Behold
this beautiful temple in which the
spirit of God dwells. Upon that
face I see the words, "love, charity,
content." The emotions are con-
trolled, the cultivation of gentle and
loving feelings has caused this beau-
tiful life to ascend above ordinary

humanity. This is not an imagined
life, but a case that we meet now
and then, where the laws of true
mental culture have been applied.
The difficulties have been overcome
that always beset the beginner. So
by the frequent practice of self-
control and the exercise of patience
and forbearance we have as a result
a mind that has eliminated anger and
worry, the two great man-killers of
our age. Our bodies are both con-
structive and destructive, neither
exceeding the other in health. When
one becomes above the other we
have disease.

Mental conditions have their
effects upon the physical body.
The two great passions, anger and
worry, when they take possession of
the mind not only take control of
all the bodily functions, but entirely
suspend some. These passions are
destructive and produce disease.
Worry is first and last a depressant.
It may excite for a time, but only
as an irritant, followed by depres-
sion of the organ excited. It can
be positively asserted that excesses
do not lead to disease nearly as
readily as does anger and worry.
Taking all these facts into consid-
eration, and knowing it is in our
power to control these evil mental
habits, the neglect to do so seems
to be a crime beyond all pardon.
From the earliest history we discover
that evil passions are bad habits of
the mind. Many recognizing the
fact have, by constant suggestions,
overcome some of the most depraved
mental habits.

"Young men! let the nobleness of
your minds impel you to their
improvement. You are too strong
to be defeated save by yourselves.
Refuse to live merely to eat and
sleep. Brutes can do these, but
you are men. Act the part of men.
Prepare yourselves to endure toil.
Resolve to rise; you have but to
resolve. Nothing can hinder your
success if you determine to succeed.
Do not waste your time wishing and
dreaming, but go earnestly to work.
Let nothing discourage you. If you
have but little time, improve that
little; if you have no books borrow
them; if you have no teacher, teach
yourself; if your early education has
been neglected, by the greater dili-
gence repair the defect. Let not a
craven heart or love of ease rob you
of the inestimable value of self cul-
ture. Labor faithfully, labor fear-
lessly, and look to God who giveth
wisdom and upbraideth not, and
you shall reap a harvest more valu-
able than gold or jewels."

The mental habits of men can be
controlled, if we only think so.
Decision of character is but another
name for mental culture. Science
proclaims to the world a new doc-
trine—which exposes no creeds and
isms. We are all liable to concern
ourselves too much about names
and terms and too little about
modes of action. Some cannot
accept a thing to be true unless a
demonstration is made above all
power to dispute.

Man has within himself a power
that has endless resources. We can
call it what we wish—the ego, the
subconsciousness, or, as I prefer to
call it, the subjective mind—nothing
escapes this ever-watchful some-
thing. Without it life is but a
mechanical, or better, a dry ana-
tomical contrivance that exists
without thought or true living.

By constant self-suggestion—
starting as a child—we by degrees
build our thot-world. The individ-
ual who constantly gives way to
worry, anger and fear is not benefi-
ting the world or himself, but is, in
fact, destroying the very framework
of his mental and physical exist-
ence.

If you are inclined to be discon-
tented, and if these mental para-
sites annoy you, try nature's mode
of relief, and as you suggest to your-
self the uselessness of such habits,
thru this avenue of auto-suggestion
the power that is within you will
proclaim boldly that it and it alone
is heir to your mental throne.

Some have inherited a predisposi-
tion to worry and fear. I call to
mind a man who in his childhood
never knew a father's care or a
mother's love—but as his father
returned home from his day of toil
he carried the facial expression of

discontent—and so this boy was
reared—stamped by inheritance,
molded by environment. Who
would but expect that he would be
a man governed by his passion?—
and so he was. But as nature has
endowed even the lowest creature
with some spark of vitality, so she
reveals to the apparently lost
individual, thru his inner conscious-
ness, a method of reformation. So
to this one who was so raised,
enlightenment has come, causing
him to study the true philosophy of
life, and as a result he has cast aside
such evil habits as worry, anger and
fear, and he is not only a blessing
to himself, but a benefactor to the
world.

Discontent has filled the world in
all walks of life. Turn where we
may, anger, worry and fear have full
 sway. In the prisons, under inves-
tigation, we discover that at the
root of all trouble is this restlessness
of mind.

But someone says the drink habit
is the cause. Those who are experi-
enced know that not until we have
the mental discord do we have the
resort to intemperance. It is such
a simple remedy, we all neglect to
grasp it, but nevertheless the mes-
sage to the world is "Live content,
live honest, eliminate worry, anger
and fear, permit your purer self to
predominate—yes, if you please,
even to dictate—and you shall
shine before men as God intended—
made in His own image."

Few recognize that they have
within themselves the essential
powers of greatness. The testimony
of all who have become distinguished
—as we understand it in this world
—is that violent emotions are not
permitted, and that by constant
self-suggestions all the gross app-
etites come under control and the
evil habits of the mind become a
thing of the past.

Some spend their life in vain
attempts to find happiness by
reaching outward, while a less effort
in reaching inward would lead to
the goal of calm content and happi-
ness.

Study the self, remember that the
ego, the subconsciousness, or, as
some are pleased to call it, the sub-
jective mind, will guide thee. You
need no other, for it is the instru-
ment of the omnipotent—and by
thus following the dictates of your
own conscience you will need have
no concern of the present or fear
for the future. As Brown says: "In
all the universe of God there are
no two souls alike. There are no two
with the same work to do. There
are no two whose talents are rivals
or whose gifts conflict or interfere."
How this ought to put an end at
once to all the envy of life, grieving
at another's good! It was never
meant to be. I could not gain it if
I tried.

On the other hand, what I can do
my friend cannot. Why should either
of us be jealous of the other, or im-
agine that we conflict? Each human
soul can say: "I am unique. In all
the worlds and worlds, in all the
ages and ages, there has never been
anyone like me, and in all time
there shall never be again. I have
no double." How true these words
seem! We all differ. We all have
our mission. We all agree and are
alike in that each of us have a
divine spark, a subjective mind or
soul. Let us for the sake of our-
selves, and the good of humanity
cultivate it by cheerful self-sug-
gestions and not destroy and pervert
by harmful ones.—BROSE M. HORN
in Magazine of Mysteries.

Revivals and Insanity.

An investigation made by the
Kansas Board of Control of Char-
itable Institutions shows that the
counties in which revivals have been
held during the last year have high
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No. 1	No. 2	IN EFFECT NOV. 5, 1905.	No. 2	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:00 8:00 Lv.	Dunkirk	Ar.	8:30 9:00	8:30 9:00
7:10 8:10	Frederick	Ar.	8:40 9:10	8:40 9:10
7:14 8:14	Laona	Ar.	8:45 9:15	8:45 9:15
7:20 8:20	Lily Dale	Ar.	8:50 9:20	8:50 9:20
7:30 8:30	Cassadaga	Ar.	8:55 9:25	8:55 9:25
7:40 8:40	Moore	Ar.	9:00 9:30	9:00 9:30
7:50 8:50	Shelburnville	Ar.	9:05 9:35	9:05 9:35
8:00 9:00	Gerry	Ar.	9:10 9:40	9:10 9:40
8:10 9:10	Falconer	Lv.	9:15 9:45	9:15 9:45
8:20 9:20	Jamesstown	Lv.	9:20 9:50	9:20 9:50
8:30 9:30	Jamesstown	Ar.	9:25 9:55	9:25 9:55
8:40 9:40	Falconer	Lv.	9:30 10:00	9:30 10:00
8:50 9:50	Warren	Lv.	9:35 10:05	9:35 10:05
9:00 10:00	Titusville	Lv.	9:40 10:10	9:40 10:10
A. M. P. M.			A. M. P. M.	

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Leave Dunkirk 5:00 p. m., Lily Dale, 5:30, Falconer
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disappear and my appetite to increase, which caused
me to gain flesh most rapidly, and I look fine. I have
never felt better. I am so thankful to you and thank
you for the suffering women all over the land
could receive these rich blessings which you can give.
Yours Most Sincerely,
Addie Johnson.

WOULD HAVE BEEN DEAD.

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no help for her, and was a sight to see. We didn't
think there was any help for her, as she tried every-
thing she could hear of, but nothing or no one did
her any good but you. May God bless you and your
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A REGION OF GLOOM AND TERROR
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**The Strange Mixture of Races Dating
Back From Immemorial Antiquity
That Peoples the Slopes of These
Snow Capped Mountains.**

The traveler who should seek to cross from the southern plains of Russia over into Persia or Arabia by the land between the Caspian and the Black seas would find himself confronted by a sight which for gloom and terror has hardly any equal in the world, writes W. B. Hodgson in the London News. Rising sheer from the vast arid plain, like a great foam crested billow about to break on a desolate beach, a billow 10,000 feet high and 800 miles long, the snow capped Caucasus stretches across from sea to sea with a dreadful, threatening, savage majesty of mien.

Its peaks are not so high as many of the Alps, it has not the projecting spurs and isolated, craggy heights whose groupings give new and beautiful views at every step. It is just an immense mountain chain, an unbroken fold or crease on the earth's surface. Though the Alps have higher peaks the lowest pass across the Caucasus is nearly double the height of the Alpine crossing places. The Caucasus has no lakes, only turbid, muddy rivers flowing from the ice fields of its central ridge. Even these are missing in the east, where the ridge lowers toward the Caspian.

But the terror and desolation of the Caucasus forever kept apart the peoples to the north and south. On the one hand civilizations rose and fell—the Babylonian, the Assyrian, the Greek, the Egyptian, the Roman, the republics of the middle ages—but to the north the great plains were ever inhabited by the wild, lawless nomads. And so from the very beginnings of time the Caucasus has stayed the human tide, and, as conquering races swept all before them below, the weak, the peaceable, the unfit, have been driven higher and higher into inaccessible gorges and wild, bog covered valleys.

A strange mixture of races, dating back from immemorial antiquity, has been washed up like surf on to the slopes of these giant mountains. The Ud, the Kurin, the Avar, the Tush, belong to races that perished before Europe was discovered. Seven languages are spoken in the Caucasus, each unintelligible to the tribes using the rest. Some of them are related to the early tongues of Europe; others have no known affinities and seem to be among the languages of Babel that did not "catch on."

Here amid these mountains we have the ghosts of ancient peoples who have gone under in the world struggle. There may well be tribesmen here whose ancestor was driven high by the flood and settled within sight of Ararat and his cousin, Noah. There are still tribes who array themselves in helmets and chain armor and carry spears like those of 3,000 years ago. Others have strange ritual practices that have come down from the dawn of the world, mingling their pagan rites with worship of the "Christ God" and the angels of the river, the forest and the mountain. They have blood feuds which go on for generations, like those of Corsica in the past.

It is a mistake to suppose that Russia took the Caucasus by a general warlike movement. There was no need. Divided by religion into Christians, Mohammedans and pagans, divided by languages which made them mutually unintelligible, the tribes of this strange museum of bygone races could take no united action.

Throughout the first three-quarters of the nineteenth century Russia was employed in absorbing the Caucasus piece by piece. Only two of the Caucasian races made anything like strong resistance. In the east a Mohammedan prophet, Shamyl of the Avar stock, which overran a great part of Europe in the seventh century and was only finally conquered by Charlemagne, led the Lezgians of Daghestan in a religious war against Russia. Crafty, daring and fertile in resource, occupying mountain slopes cut by impassable gorges, Shamyl was believed by his followers to have a charmed life. Only when the Russians built forts and military roads and gradually inclosed him at enormous expense did Shamyl surrender at his castle of Gunib in 1859. He passed some years of honorable captivity near Moscow and was then allowed, as a devout Mohammedan, to end his days in peace at Mecca.

Very different was the story of the Tcherkesses, or Circassians, who opposed Russia in the western section of the Caucasus. The Circassians were hardly the peaceable race of whose golden haired captive princesses in the harems of the east our boyish dreams were full. Warlike, splendid horsemen and marksmen, they lived almost entirely by pillage. In 1864 they submitted, and Russia, knowing them to be unmanageable in the mountains, gave them the choice of coming down into the plains or emigrating into Turkish territory. They chose the latter course and were welcomed by the sultan, but as his ships arrived at the Black sea ports to meet them long after the trop-

er time large numbers perished of hardship and disease. Some were settled in Armenia, others in Bulgaria, others in various parts of Asia Minor, and wherever they went there has been trouble since.

PAUL OF RUSSIA.

His Assassination Was Like the Ending of Julius Caesar.

The 25th of March, 1801, was the day on which the Emperor Paul of Russia was assassinated. Paul had received some whispers of the plot against his life and had arranged to leave St Petersburg the following day and go to Moscow, where he fancied he might be safer. On the evening of the 25th he retired to rest at an early hour that he might thoroughly rest himself before commencing his journey. At 11 o'clock about a score of the conspirators—officers holding high rank in the army—appeared at the gate of the palace. It was closed, but the officers presented an order, signed by the emperor himself—or, rather, with a forged signature attached—and, informing the sentinel that they were called to hold a council of war with the czar, were admitted.

The emperor's aid-de-camp was one of the foremost of the conspirators and went in advance of the others to Paul's bedchamber, before the door of which was a Cossack soldier on guard. "The emperor sleeps," said the man. "I must rouse him. There is fire in the city," replied the treacherous aid. The Cossack, seeing others push forward, shouted out to alarm the emperor and immediately fell, pierced by the swords of the conspirators. Paul attempted to bolt the door, but being unable to do so seized his sword and turned boldly on them. "What is your design?" he demanded of Count Plato Zouboff, "and what do these men want who are with you?" "We demand your abdication," replied Zouboff, who then read a formal deed, which had been previously prepared.

"What! Do you, who have been loaded with bounties by me, turn thus upon your master?" said the emperor. "You are no longer our master," replied Zouboff. "The nation has provided you a successor in the shape of your son Alexander."

Paul at this raised his sword, and the conspirators, who had not expected him to show so much courage, drew back, with the exception of a man named Beningsen, who urged the others forward, saying:

"If you hesitate, you are lost."

Then Count Valerian Zouboff struck the first blow, and the others quickly followed his example. As Paul still struggled an officer's sash was passed around his neck, and the life was choked out of him, his last words being:

"And you, too, my Constantine!"

WHO SHALL PREDICT WOMAN'S FUTURE?

BY KATE ALEXANDER.

A man, a school-teacher of both boys and girls and a person of so much importance that he writes "Dr." before his name, has made a prophecy that will no doubt prove most unsettling to the majority of men and women today, for he it known that only a few rare souls are wholeheartedly in favor of the real emancipation of women with its vast scope for pushing onward, inward, outward and upward.

Dr. James M. Green, principal of the New Jersey State Normal School, said this:

"The one great lesson is that in occupations, and in consequence in education, the sexes are changing their relative places. One is led to conjecture that if the trend for the future continues as it has been in the past twenty-five years, and if women continue to refrain from dissipation that have so much sapped the vitalities of our young men during their recreation hours, it will be but a short time before the sexes will have relatively changed places."

Previous to making this statement, Dr. Green had paid his respects to one Grover Cleveland, who, as every one knows, believes that women should be relegated to their proper sphere, the kitchen, and made to spend their lives within the confines of its boundaries.

Dr. Green does not agree with Mr. Cleveland, the truth is he is a member of the "safe and sane" large majority which Mr. Cleveland finds himself opposing, single-handed and alone, for it has certainly been noted that the silence of Mr. Cleveland's co-thinkers on the woman question, is ominous. Because Dr. Green opposes Grover Cleveland, if for no other reason, we would like to agree with him in the wonderful rule which he predicts for women, but we can't, because it is unreasonable and diametrically opposite to the great natural law and spiritual law, which gave woman to man to be his helpmeet and co-worker.

Woman will never grow into a "stronger sex," she may grow and grow until there is no "stronger

sex" and she at last comes into her true inheritance of equal brain and equal brawn with man.

Personally, I believe that no greater calamity would come to the human race than that woman should by any manner of growth reverse the place of the sexes. It isn't manhood that women want, but free and untrammelled womanhood. Men like Dr. Green are living in constant surprise at the strength and ability of the young women who come under their care, and, because of this, are prone to make claims that are extravagant. No woman should hold a grudge against any such enthusiastic admirer, but every woman should when opportunity offers, set herself and her sister women right before the people who are apt to take the word of such men as law and thus to misunderstand the true woman's ideal of her future.

The true woman's first aim is to be the greatest, noblest and broadest woman that she can make of herself by companionship, by study, and by thought, a fit companion and comrade for the best among men.

It is true that certain women are proving themselves capable of managing large business enterprises, that others have become preachers, doctors, lawyers, teachers, and actors; that still others have become thieves, still others drunkards, and still others addicted to the use of the deadly cigarette. This list will, I think, if carefully studied prove the co-relationship between the two sexes, and it will prove also that taken at their best, by which I mean the normal man and woman—the blending of qualities which such men and women have in common, will give to the world the ideal man and the ideal woman. "Useless each without the other," said Longfellow, and he spoke true, each must supplement each, but never grow exactly alike, except in morals and in ideals.

People are only beginning to realize that a woman can be possessed of many qualities that were formerly supposed to belong exclusively to man, and yet lose none of her womanliness, but in fact be the gainer thereby. For instance, the woman of today may possess a brain which deals successfully with questions of mathematics, politics, and business, but this is no reason why such a woman shall assume a manly stride or speak in a bass voice.

Similarly, a man may be fond of poetry, of music, of flowers and of idealizing, but this is no reason why such a man shall wear a point lace collar, or sigh for silk petticoats.

There will come a day when this age of transition is past, when the woman will possess a beautiful blending of both feminine and masculine qualities, and when man will cultivate those feminine qualities which will make of him a being superior to the one which is known as "man" today.

Then will come the perfect relation between man and woman, for the time will have arrived when woman will not be afraid to make herself vigorous in both mind and body for fear of being called "masculine," and man will not disparage tenderness and poetry and flowers because of the stigma which the word "feminine" may bring upon him.

Let us wait until the age of transition has passed before we predict what the future will bring to woman, and until the age of adjustment to woman's new position shall have passed before we predict man's place in the future world of affairs. "As unto the bow the chord is, So unto the man is woman; Tho' she bends him, she obeys him, Tho' she leads him yet she follows, Useless each without the other."

Be patient even with the irritating idiosyncrasies and the offensive mannerisms that are found in most every one with whom we come in contact. Be patient with the peculiarities, especially if they are non-essentials in reference to the honest and noble characteristics of a man. Be patient, especially because wrong types of marked individuality, if harnessed in the right way, will often mean great success for us and for those whom it is our privilege to influence.—Frank De Witt Talmage.

Choose the company of your superiors, whenever you can have it; that is the right and true pride.—Lord Chesterfield.

THE SUNFLOWER is a clean Spiritual paper.—K.

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MRS. PETTENGILL IN LONDON AND PARIS.

London, England, Oct. 15, '05.
Dear Readers of THE SUNFLOWER:
I greet you from a foreign country, yet of the English speaking people—those of England. The last day on board the Bluecher was a very fine day, the atmosphere so clear and the water as smooth as a mirror. We glided along with the greatest ease, and in the afternoon we sighted land, and then the interest was intense, when all at once we saw the new ship "Amerika" passing us on her way to the United States. She is a German boat on her maiden trip. At seven o'clock the Tender came along side of our great ship and we, who went to London, stepped on this little boat which landed us safely on the shores at Plymouth, where we remained all night in order to get a good night's rest. On Saturday morning at 8:30, Mrs. Pettengill and son, Mr. George Pettengill, and myself, got the train for London. We were shown into a first class compartment and the door shut, although I may mention we had two friends with us whom we met on board and all going to London, we started together.

Such a difference to our American trains, and their elegant coaches seating so many people. However, we were comfortable in our car for four and locked in. The day was clear and beautiful and the scenery grand. The English farms are neat and clean, no rubbish to be seen anywhere; stone houses of artistic shapes and hay stacks around it, all built in shape of a small house, lovely flowerbeds, white geese, pigs, cows, sheep, chickens and fine watch dog, makes the picture complete, with the beautiful green fields and some yellow, where fields of wheat had been cut. The farms are all marked off by beautiful green hedges in place of our stone walls, which make a neat and pretty spectacle to the traveler. The foliage is just turning a brown color, but the flower-beds are perfect and such varieties of color. Occasionally we would see a thatched cottage, such as the poets wrote about. At one o'clock we had lunch on the train, but the dining car was very insignificant in comparison to our beautiful Pullman cars. However, we managed to satisfy the inner man, and at 2:00 p. m. we steamed into the great city of London where the porters are anxiously waiting to carry baggage for a "tip," by which they mostly depend for a living. The café men all hustling for their chance, too, shouting in their English accent, makes quite a sight. Finally we got our "luggage" (so called here instead of baggage) and off we drove to our hotel, happy and greatly appreciative of a safe trip and all well.

The Dysart hotel is owned by an American lady, consequently the guests are mostly Americans, and we felt quite at home. Sunday we went for a nice drive, of which I will give a synopsis which will interest many who have been over the ground, and those who have not had the pleasure of it in reality, can enjoy it with us in thought. We drove down Regent and Oxford streets direct into Hyde Park, and passing through the great noted Hyde Park, we came to the Albert Memorial—Buckingham Palace, the London residence of the present King and Queen, Prince of Wales residence with the horse guards mounted in front, now we come to the House of Parliament, the Bank of England, Westminster Abbey, the Tower of London, New Tower Bridge, Royal Mint, saw Blackfriars bridge, 1,272 feet long on granite piers, founded in 1276, the Temple, founded by the Knights Templar in 1184, came to the Law Courts, crossed Waterloo Bridge, built at a cost of \$5,000,000. Now we arrived at Trafalgar Square, which has the monument of Nelson standing 177 feet high, also the National Gallery, open free to all. It contains over 1000 pictures and is visited by 1,000,000 persons yearly. Whitehall Palace where Henry VIII met Anne Boleyn and where he died. The horse guards headquarters of the army is opposite Whitehall. The drive along the Thames gives a fine view of St. Paul's Great Cathedral and immense dome.

The interior of St. Paul's and Westminster Abbey is of great historic interest, and one has really to be there to appreciate it in all their grandeur. On Oct. 16th we had the great pleasure of a very unusual sight. The King was to be present at the laying of the corner stone of the new post office, consequently we witnessed a very fine parade. Saw the King and Queen and daughter Victoria in carriage and mounted Black Watch Guards; also the Prince and Princess of Wales in second carriage and the Lord Mayor of London in his carriage, and the soldiers all along in line made a fine spectacle with the great thousands of people eager to greet the King and Queen on their return to London after an absence from the great city. Many visitors come eager to see the King, and have to be disappointed, thus we felt very much delighted as it was a great royal sight.

After a week in London, Mrs. Pettengill and Mr. G. B. Pettengill went to the beautiful resort of Brighton and spent a few very delightful days, while I went on to Bath to visit an uncle whom I had not seen for twenty years, and it was indeed a treat to me. Bath has a historical old abbey as well as the discovery of very ancient Roman baths which were discovered about twenty years ago. There are the natural hot baths and mineral springs just as they were used by the Romans. The Abbey and baths date back to 1499. It was while digging down from the street level that the baths were discovered less than 100 feet down. We all came back to London, and after a few days I went to Glasgow, Scotland, to see once more, a brother and his family whom I had not seen for fifteen years. Then I joined Mrs. Pettengill in London and we prepared for our departure to Paris on November 3. We were so fortunate in having a smooth passage on the English Channel as it had been fearfully rough weather for several days. With Mr. Pettengill knowing the ways of the custom house officials, we were not detained, and soon we three were off to the hotel where we are very comfortably situated. In the center is a large court with beautiful flowers and tropical plants, where in warm weather lunches are served to guests, secluded in the open air. It is a common thing to see tables and chairs outside the restaurants on the sidewalks, and men and women eating and drinking at their leisure. Sunday is a wide awake day in Paris. Theatres and all kinds of entertainments and churches are all open.

We went to the Madeline, the most beautiful edifice in Paris, is in style of a Greek temple, and with its most exquisite altar, all lit with many candles, and great figures of saints, all of white marble, and the painting of Magdalen at the feet of Christ makes a wonderfully beautiful sight. The finest of music from organ and choir of boys is to be heard there on Sunday. There is so much to be seen in Paris in fine architecture and art galleries, and the boat trips along the river Seine. The Notre Dame Cathedral was built in 1163-82, on the site of a fourth century church, has twin towers, 264 feet high. The carvings over the entrance of the Judgment are wonderful. The Notre Dame fountain is a beautiful sight and picturesque in full spray.

We leave Paris on November 10 for southern France, so I will conclude this letter and will write again to all the many readers of THE SUNFLOWER. Trusting that all friends are in the best of health, and that we shall meet again another spring, Mrs. Pettengill joins with me in sending kindest regards to all.

ELIZA RHODES DOUGLAS.
November 5, 1905.

According to the very best information obtainable, we pass this way but once, and when we step into the valley of shadow, all our earthly belongings will be left behind. Not a cow, nor a sheep, nor an acre of land, not a dollar of money, will go into the grave with us. Why then, should men race through life in a mad fight for gold, brushing all the better things aside, when at last it must be unloaded at the tomb? Would it not be better to smile a little as we go along? Would it not be a better plan to put a flower into the hand of some sad-hearted human-being struggling along the road of life, than to clinch an almighty dollar until cold death forced us to relinquish it?

THINGS UNSEEN.

BY BELLE BUSH.

There are marvels unseen at one's very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful,
That men see not they are beautiful.
There are lowly ones that the proud despise,
And yet to watchers with angel eyes,
They are heirs to wonderful destinies.

There are "still small voices" that greet the ear,
At times when no visible forms are near,
There are nameless sounds in the raindrops falling,
And silvery tones to the spirit calling.
There are visions of joy and of glad surprise,
Thru which to mortals with watchful eyes
Are revealed life's wonderful prophesies.

There are "Echoes that come from a far-off shore,"
There are gleams of light from a noiseless oar,
That, tracking the sea of humanity,
Is guiding the ship of destiny.
There are numberless things in the earth and skies,
That are signal lights to the spirit's eyes,
Revealing life's wonderful harmonies.

There are frail barks drifting away to sea,
With no hand to point where the shoals may be,
There are rosy lights thru our windows streaming,
Where stars in the robes of night are gleaming,
And odors of flowers 'neath wintry skies,
All these to mortals with watchful eyes
Are revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek,
When the lips that gave them we vainly seek,
There are depths of love we can ne'er express
By the tender tones or the fond caress,
There are flashes of light in the sunset skies
That seem like the beaming of friendly eyes—
All these are wonderful prophesies.
There are hearts that open like flowers in June,
There are some like hearts that are kept in tune,
There are others that long with hate have striven
Yet on to its desolate shores are driven—
All these and the hearts that the proud despise
Are sacred to watchers with angel eyes
Who read life's wonderful mysteries.

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith, "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Return copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Lyman C. Howe is giving good satisfaction to the Spiritualists of Pittsburg, Pa.

Mrs. Laura Fixen has returned from an extended trip in the West and is again at her home in Chicago.

Prof. Lockwood is filling an engagement in Philadelphia, Pa., and can be addressed at Grant House, corner Eighth and Spring Garden streets until January 1st.

On her way east from the Pacific coast, Mrs. Helen Stuart-Richings will speak at the State Hospital for the Insane, Jamestown, N. D., on Sunday November 12th, and at Winnebago, Wisconsin, on the 17th. A few days will be spent with her parents in Detroit, Mich., and Dec., 1st will find her in Philadelphia, Pa., where she will serve the First Spiritual Association, for that month.

Mr. Edgerly will be pleased to make engagements in New England, for Sundays June 10th, and 24, also for Sundays July 1st, 8th, and 15th. He would also respectfully announce that he is ready to book engagements for season of 1906-1907, beginning with September 1906. Permanent address 42 Smith Street, Lynn, Mass.

James Doty writes from Rochester, N. Y.: Our Society is meeting with good results from our Sunday night meetings at Columbia hall and mid-week circles and socials. This week we organize an advance or progressive card parties. Mrs. Elise Stumpf lectured and gave readings for us last Sunday night. She will remain with us a while. She made many friends last Sunday night at the hall. General satisfaction was pronounced by all.

Victoria C. Moore writes, On Sunday evening November 5th, it was my privilege to assist Mrs. M. C. Rynex at the Independent Spiritualist Church, at Toronto, Canada. Occident Hall is a beautiful little hall, with a seating capacity of about 250, and Mrs. Rynex is doing a noble work for the beloved cause of Spiritualism. The meetings are well attended. Mrs. Rynex's work as a test medium is most satisfactory. For the past four years she has carried on these meetings, and and we trust she may be enabled to continue the good work for many years to come.

Virginia Barrett writes from South Bend, Ind.: The First Spiritualist Society is doing well, and our audiences are growing at every meeting. Charles W. Peters, who is aiding us at present is a worthy worker and a good medium. His test, and trumpet seances are all to be highly recommended. He is a defender of the true mediums and a friend to the cause. It sometimes is well to make a short change of speakers, so I will accept engagements for lectures, and Mr. Peters can also be engaged to follow with phenomena on reasonable terms. For our terms address me 333 W. Colfax Ave, South Bend, Ind.

If Mrs. G. F. Seely, who lives at 23 Glenwood avenue, somewhere, will send us her town and state address we will be able to comply with her requests in two letters received from her.

Getting letters without any address on them reminds us of the boy who said to another, "You don't know my pa? Why! I know him just as e-a-s-y." Never send a letter away until you look to see that all the information you wish to give is in it, especially the full name and address, written plainly. You

Topic For the Progressive Lyceum.

Sunday, November 26, 1905:
"Teachings of Spiritualism."

GEM OF THOUGHT.

If in the minds of youth
We sow the seeds of Truth,
There'll grow an age of Right;
If from the heart comes love
Then angels from above
Will shed the brightest Light.

If you yield helpful deeds,
To fill the human needs,
The age will golden be;
If you will banish doubt,
You'll soon echo the shout,
"Hosanna, I am FREE."

know where you live "Just as e-a-s-y," but we don't.

Oscar A. Edgerly's engagements as arranged for lecture season of 1905-1906 are as follows. November, with the "First Society of Progressive Spiritualists" of Jackson, Michigan. December, with the "T. S. T. S. of the First Spiritual Temple" of Cleveland, Ohio. January 1906, with the "First Church of Spiritualists," of Pittsburg, Pa. February, with the "First Association of Spiritualists" of Washington, D. C. March and April with the "First Spiritual Church" of Baltimore, Md. First two Sundays of May, Worcester, Mass. First Sunday in June, Providence, R. I. Sunday June 17th., with the Lynn, Mass., Spiritualist Society. From July 22nd until August 19th., inclusive, is engaged to act as Chairman of the Grand Lodge Camp Meeting, Grand Ledge, Michigan. On August 22d, 24th, and 26th, is engaged to deliver addresses from the rostrum of "The City of Light Assembly," Lily Dale, N. Y.,

"Observer" writes from Titusville, Pa., and calls us down for putting a little couplet, well known to everyone, in THE SUNFLOWER without giving credit to the author. We acknowledge the corn, but do not think anyone was deceived by it. It was done when the editor was sick in bed. We want to ask "Observer," however, if he does not think that a criticism would come more appropos if he was to sign his name to the communication? Which was the worst? For us to fail to give credit to a couplet that everyone knows whom the author was, or for "Observer" to write us an anonymous letter? "An anonymous letter is a coward's castle."

PASSED ON.

Stephen D. Dye, beloved husband of Esther C. Dye, passed to a higher life Wednesday evening, November 1st.

He suffered from rheumatism contracted in the war of the rebellion. When this reached his heart, it ceased to beat.

Mr. Dye was born in Troy, Ohio, June 19th, 1836, and was sixty-nine years old. He leaves a widow and two children, eleven grand-children, and two great-grandchildren.

Services were conducted at the home by the writer, assisted by Mrs. L. Von Freitag, Maude Lord Drake, Mrs. Ella White, Mrs. Alice Baldrige, and Professor W. C. Bowman, in the presence of over 200 friends. Elaborate floral decorations bespoke the respect in which he was held. He was a member of the Board of the N. S. A., also of the Board of the Semi-tropic Camp-meeting Association of California, and president of the Truthseeker's Society of Los Angeles. A staunch friend of Spiritualism which he has written, spoke and worked for for over fifty years.

The body was cremated at Evergreen cemetery.

Laura G. Fixen.

Mrs. A. M. Jones passed to the other side of life November 6th, 1905, at her old home in Mina, with all her family around her. She was kind-hearted, and cheerful to the last, a thorough Spiritualist for over thirty years. Many will miss her at Lily Dale camp for she was a yearly visitor there.

Mrs. S. H. Raymond.

"If I knew you and you knew me,
If both of us could clearly see
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness,
Our thoughts would pleasantly agree
If I knew you and you knew me."

"If I knew you and you knew me,
As each one knows himself to be,
Could look each other in the face
And see therein a truer grace,
Life has so many hidden woes,
So many thorns for every rose."

Subscribe to THE SUNFLOWER.

A CHRISTIAN SERMON.

TEXT—"Not all that say unto me, Lord! Lord! but they that keep my sayings," etc.

A human Brotherhood are we,
By Nature's God decreed;
And if that truth adopted be,
No other guide we need.

The "golden rule,"—Confucius gave,
In centuries ago,
Would loose the bonds of every slave,
And make him "Freedom's Son."

"Do unto others, as ye would
That they should do to you,"
Would furnish every child with food,
And proper raiment too.

No millionaire in pompous pride,
Would hold "Dame Nature's store,"
And in his golden chariot ride,
While famine kills the poor.

No honest laborer would sit
With idle feet and hands,
While "Railroad King," or syndicate
Controls our farming lands.

"If ye love me?"—our Jesus said,
"Go feed my hungry lambs,
And hold your goods for common aid,
That none may need your alms?"

If all our thrifty "business lords,"
Would bear that "Christian Cross,"
And share with each his just rewards,
Of common gain, or loss;

If capital and labor would,
But take an equal chance,
In working for a common good,
Their profits to enhance;

The "strikes" would then be ended,
The "trains" would move "on time,"
And labor's songs be blended
In harmony sublime.

If "Christian Institutions,"
Or, corporate compacts,
Would 'hide the Constitution,
And pay their honest tax,
Nor seek for an "exemption,"
From duty, on that line,
Their "zeal for man's redemption,"
Would seem almost "divine."

To do to others, as ye would,
That they should do to you,
Would make this world a Brotherhood,
And mundane heaven, true.

The ethics of our Jesus mild,
No "Christian" ever heeds;
Although He claims to be "His Child,"
And follows church, and creed.

"If any smite thee on thy cheek,
Do not resist the blow,
But turn to him, the other, meek,
That he may smite also."

"Or, if he sue thee, by the law,
And take thy coat away,
Do not from him, thy love withdraw,
But give thy cloak, straightway."

"If he compel thee, yet again,
To go with him a mile,
Resent it not, but grant him twain,"
And wear a patient smile.

"And if he trespass in thy sight,
Fall seventy-times-seven,
Forgive as oft, and call it right,
If thou wouldst be forgiven."

"Whoever hates his brother man,
Is murderer, in fact;
The inner thoughts, the angels scan,
As well as outward act."

"Whoever with a lustful thought,
Looks on a woman pure;
Adultery in heart hath wrought,"
Our Jesus did assure.

"Lay not up treasures here on earth,
Where moth and rust despoil,
But gather those of heavenly worth,
To recompense thy toil."

"Go sell thy goods, whate'er thou hast,
And give unto the poor,
And take no thought from first to last,
In gathering earthly store."

"But imitate the lilies fair,
That toil not, neither spin,
Yet clothed are they in raiment rare,
Surpassing king or queen."

"A camel could more easily pass,
Through smallest needle's eye,
Than can the rich and haughty class,
E'er enter heaven high."

"A rich disciple, (well behaved,)
Thus marveled at his word;
Who, then, among us, can be saved,
Most high and gracious Lord?"

"And after that he walked no more,
In paths the Master led,"
Lest he, in time, should be as poor,
And beg for "daily bread."

Pray not upon the public street,
Nor, in the crowded church;
But enter thine own soul's retreat,
And there make hourly search,
And keep thy constant watch within,
Or, silent, ceaseless prayer,
That no seducing thought to sin,
May gain admittance there."

"My true disciples, all may know,
By signs like some of these;
They cast out Demons as they go,
And conquer all disease."

"They take up deadly serpents oft,
Without the least alarm,
And drink the poison lethal draught,
Secure from death, or harm."

"They speak in tongues they have not known,
And by the spirits' light,
Discern the faces long since gone,
Beyond their mortal sight."

"The dead through them shall reappear,
And with their kindred talk;
The blind shall see, the deaf shall hear,
The lame shall leap and walk."

"These gifts, and greater they receive,
And practice at their will;
If they in heart and soul believe,
Lo! I am with them still."

Now go and search among the best,
And summon "Christians" (?) many;
To each who bears the crucial "test,"
I'll pay a golden guinea.

A Humane Religionist

A. H. R.

THOUGHT SEEDS.

A clergyman was never known to unite himself in the holy bonds of matrimony with exactly the right girl.

Silence is golden, and so is an unworked mine; but neither may be of any use—to itself or to humanity.

There are very few who can describe the rules of a game so that a novice can understand them the first time.

Kind words and looks cost nothing, someone has said, but this is a mistake; they often cost a great big effort.

The New England stone fence-walls make one tired to think of the lifting they involved, and produce doubt as to their having "paid" financially; but the making!—Will Carlton's Magazine.

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TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

CHARLESTON, S. C., June 21, 1906.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

ADDRESS

A. F. MELCHERS,

Lily Dale, N. Y.

THE SUNFLOWER

OUR DUTY.

What a solemn thing life is! How grand is the earth! How mighty the universe!

Life is such a serious consideration that we pause in that, and try to realize its import. We are all traveling our individual pathway. So many days have we to live and then we must give our bodies to the earth and continue our journey beyond the river of death. All is not beauty and light there. No, the spirit land has its depths of sorrow and remorse as it has its heights of enjoyment and happiness.

The old orthodox people believed in a fiery pit for sinners; where the flames consumed them eternally. Absurd idea.

Remorse is like a raging fire within the soul and the sinner of today need not count himself safe from suffering because the old-time place of punishment has gone out of fashion. Every crime has its penalty and we must suffer here or hereafter. We cannot escape the penalty of our sins by entering the valley of the shadow of death.

What a duty we owe our Creator who gave us the exquisite pleasure of life. We do not always realize the indebtedness until we are laid low by disease or the mind is beset with trouble from which we are delivered with thankfulness.

Scientists may reason and philosophers may argue, but the fact remains that we have a duty to perform. Each and every person should leave the world better for having lived in it. It is hard to realize this when we see human beings preying upon one another like animals. But if we think of little children—those pure and innocent buds of humanity, whose hearts beat happily as their joyous voices ring out for the ecstasy of living—we must plainly perceive our duty.

Create a better environment for the children! Do something that you may be full of peace and your years of understanding. Realize the brotherhood of man, and all that the term implies.

Humanity is one great whole; bound together in such a way that every good act lifts the human race nearer to God.

PROF. LEWIS R. HILLIER.

"An Excommunicated Medium."

Under this heading the Western Watchman has a lengthy editorial, in which after fairly stating the action taken by the National Spiritualist Association, on the report of the committee appointed to investigate the claims of mediumship of Mrs. Folsom, the most astonishing conclusions are drawn. After saying "Mrs. Folsom has been expelled from the National Association and all of the faithful warned to have nothing to do with her," the writer continues: "This is not the first, or the hundredth, or the thousandth times these mediums have been exposed. From the days of the famous Rochester sisters the history of Spiritualism has been one unbroken recital of dupery and fraud." Yet, "Spiritualism is not dead by any means in this country, while in Europe it is taking like wildfire in places that were proof against deception heretofore. Those who pretend to regular and ordinary intercourse with the invisible world are either impostors or in league with the Evil Spirit; mostly the former."

It is true so-called mediums have been exposed as tricksters, not by "thousands" or by "hundreds." It would be difficult for the editor of the Watchman to give a list of a score. That the delegates at the Convention, men and women who have had years of experience, and are acquainted with the personnel of the movement, should disavow one found to be a deceiver, emphatically shows how strong is their belief in, and respect for the genuine. The "Rochester sisters" were never proven to be frauds, and thousands of mediums have given demonstrative evidence of their truthfulness.

Is it not illogical to conclude that because a few so-called mediums are deceivers all are? or if any are not, they are employed by Evil Spirits? An explanation ought to cover the facts. They should be taken as all of fraud, or all of Evil Spirits. Let this same cause of reasoning be applied to the churches, whenever a gospel minister has been "churched" immorality has been exposed, from the beginning—but

has it not been of the comparatively few thus dealt with, while the many have been above reproval?

A very spicy volume could be completed of fraud, deception, falsehood and crime committed by Protestants and Catholics, and it would be an "unbroken recital," from the time of the Apostles. The churches repudiate their black sheep, when practical, just as the National Association has done, and no one judges the flock by its discarded black members. That fraud and rascality are discountenanced by the churches proves that there are a majority of members who believe in morality, and are not afraid of their positions or that the lines most severely drawn will not cut off an appreciable number. In like manner if the delegates to the National Convention were not thoroughly convinced that a very large majority of mediums were genuine they would hesitate for fear of destroying the little wheat by cutting down the tares.

It was a noteworthy action, and demonstrates that Spiritualists are anxious to suppress the pretenders. Whether it can be applied so strictly as to drive fraud from the field depends on Spiritualists demanding test conditions when investigating.

The editor of the Watchman is right—Spiritualism is not dead. It never was so much alive, and notwithstanding the serious influences excited by exposures of fraud-mediums, it is gaining with unprecedented rapidity. Not only in numbers, but it is reaching higher grounds, and becoming consolidated into a system of knowledge of this life and the hereafter. It no longer apologizes for being. The condition and teachings of the churches is sufficient reason therefor. Spiritualists may be pardoned having a conscious pride in their belief. They have the best company in the world, leaders in science, literature, art, statesmanship, are among the members, and the more prolonged and careful their study and investigations the stronger is their adherence.

As for the theme of "Evil Spirits" or "Devil" it scarcely deserves mention, and it ill becomes Protestants and Catholics to present it, for if a tree is to be known by its fruit, what is to be inferred from the fact that while ninety-nine in a hundred of all the inmates of the prisons and reformatories of the Christian world are church members or were reared under church influence, in all these same prisons there is not recorded as being one Spiritualist, or one brought within their walls by spirit influence.

HUDSON TUTTLE.

Editor-at-Large National Spiritualist Association.

An Elephant's Sagacity.

I read a pretty story the other day of an elephant which carried the Royal Standard in one of the battles of India.

At the beginning of the battle the driver of this elephant told him he must stand. He did so. A little later the driver fell to the ground mortally wounded, but the elephant, accustomed to obey implicitly, stood firmly there and the fight raged fast and furious around him and the banner he carried. Still he stood without moving a foot, and the host to which he belonged was driven back. But when they saw the standard still floating, they rallied again to the spot. Again and again this was done, till at last the elephant's firmness actually gained the battle.

When the fighting was over and all was quiet, men came and tried to lead the elephant away, but he did not recognise their voices, nor their right to command, and neither coaxing nor threatening could move him. For three days and three nights he stood there—just because his master had said to him "Stand."

At last the men around remembered that the drive had a son, and though he lived a hundred miles away, they sent with all haste for him. When the boy came and spoke to the elephant, the noble creature recognised the voice and knew that at times his master had given his authority to his son. So when the boy told him to move he obeyed and went quietly away.

What a wonderful example of exact obedience! Boys and girls may learn a lesson from the sagacity of this animal.—Lyceum Banner.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—Carlisle.

Soul Powers, - - Their Practicability.

"Our Soul Powers and How to Unfold Them" was one of Dr. B. F. Austin's last season's themes at Baltimore. Among other good things he said:

"Who is the greatest of man? Not, as many thot, the great generals, the great inventors, the great poets, the great captains of industry nor the man who masses fabulous wealth. He is the greatest men who learns to know himself best, becomes acquainted with these divine laws that govern his own growth and development and comes most truly into harmony with those great divine forces which are ever lifting man into higher knowledge, a loftier consciousness and more perfect control of his environment.

"To know one's self and come into harmony with nature is a greater work than the discovery of a new world, for it is the discovery of a new world within one's being—a world of unexplored riches, boundless extent and infinite possibilities. It is a greater work than the founding of a great kingdom, for it is the establishment of God's kingdom within us of knowledge, obedience to law and harmony with right and truth. It is a greater work than the amassing of a thousand millions of money, for it implies the possession of spiritual knowledge and those graces of the spirit which form the soul's eternal riches.

"Too long the weakness and wickedness of human nature has been preached. Both thru the subtle law of suggestion, have cursed humanity and held back man from his heritage. Man in his spiritual nature is divine and is already clothing himself with many of the divine attributes. The scriptures proclaim that we are now 'sons of God' and the noblest men in their most exalted moods have preached the divinity of man's spiritual nature. Man was an expression of the great God power of the universe—'God manifest in the flesh' in proportion as the spiritual nature was unfolded and ruled the physical being.

"Thru the study and practice of psychic science man was able to flash his thots telepathically to the ends of the earth, thus annihilating space, and man is rapidly gaining control of nature's forces and coming into his kingdom. He would yet control all departments of nature.

"Within every human soul there are capabilities of spiritual sight and hearing developed only in a few today, but some day it will become the birthright of humanity. These few were the 'prophets' and 'apostles' of the olden times and the psychics of today."

Circumstance.

I thee detest—O circumstance,
What bade ambition leap o'er things at hand,
For mightier ones thou didst advance,
Unripe, unfit, for me to understand.

Let after this all things be done,
Through patient, toiling, in the present hour,
Nor claim the flag, before the victory's won,
Unfought, unearned, ungot—the magic power.

MARY J. SCOTT.

Love Unclassified.

Can love be classified—not so my heart replies, nor more the rose whose perfume from its petals blow can be outlined, for no one knows.

The importation—coming where,
Its potency, all sweet unseen,
Except its breath, from roses fair,
Inhaled by senses under screen.

Yea one law winds the eternal globe
In circles that have never met,
To measure or its depths to probe,
Down under victories, tears have wept.

Love mingles in the hauty showers
Of contradictions—warring fate
Nor lost, but widens in dark hour,
When tossed upon its own estate.

MARY J. SCOTT.

It is not what man does which exalts him, but what man would do. The aim, if reached or not, makes great the life.—Browning.

It is not hard to live right, but it seems so hard to give up the old things one has accustomed himself to.

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